

# The Christian Herald.

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No. V.

## Miscellany.

For the Christian Herald.

### REMARKS ON THE CHARACTER OF THE REV. LEVI PARSONS, LATE AMERICAN MISSIONARY TO PALESTINE.

THERE are departed friends, whom we recollect with *profit*, as well as painful satisfaction. So happily decided and prominent was their character, that we cannot easily recall their beloved image, without the accompanying recollection of their useful attainments and Christian virtues. The *living* examples of practical godliness presented in beings of like capacity, relations and opportunities with ourselves, is a most instructive object. But the recollections of the *deceased* saint, have a more sacred and powerful charm. We cannot, in our imagination, so easily separate his virtues from the approbation and favour of that eternal Being to whom he is gone. His righteous example appears to address us now, from the eternal world and bright abodes of the blessed.

With sensations like these, has the writer heard of the recent death of the Rev. Levi Parsons, Amer. Missionary to Palestine; and, to him, a most endeared and valuable Christian friend. His decease is an event too deeply interesting to the friends of missions, and his services to the Church are by far too important, to fail of eliciting from some pen, a more complete account of his life, than I should be able to give. I cannot, however, deny myself the mournful satisfaction of sketching a few prominent traits in his private and missionary character, which an intimacy of some years, afforded me the best opportunity of inspecting.

Mr. Parsons was the son, and, if my recollection serves me, the oldest child, of a respectable clergyman, in the state of Vermont. He received a very liberal education, having added to the academical course of the principal College in his native State, a three years' preparation for the sacred ministry, at the Theological Seminary in Andover, (Mass.) His talents for literary and philosophical acquisitions, though not of the first order, were quite respectable. He left College with the reputation of being among the first Scholars in his class. Nor did his qualifications for the sacred ministry, and his first efforts at public speaking, in the least, disappoint the most sanguine expectations of his friends. He was indeed, richly furnished with the gifts which are required to constitute the active and useful pastor. With

his ardent piety and practical good sense, his captivating address, unaffected solemnity, and honest zeal, he might have found his way to almost any station of usefulness in the Church. The popularity of his talents created a strong desire in many of his Christian friends, that he would spend his days in America. But while few could boast a more sincere attachment to kindred and native land, or have had less natural disposition to visit foreign climes than Mr. Parsons; he would only reply to suggestions on this point, that "he regarded himself as called to another service. He had willingly devoted himself to the cause of missions, and could not go back."

It is not in my power to state the precise time, when Mr. Parsons became a hopeful subject of divine grace. My present impression is, that he dated his conversion as far back as the beginning of his residence at College, or about the year eighteen hundred and eleven. It was then that the faithful instructions and fervent prayers of his venerable parents were brought home to his bosom, and received a gracious answer. His conversion, as related to me, by himself, was chiefly remarkable for two circumstances.

The first of these relates to the spiritual exercises, which appeared to accompany his conversion. He seemed to be born again unto God, with his eye fixed immediately and entirely on the perfections of Christ. The first joyful emotion of which he was conscious, was that of ineffable delight in Jesus Christ. This leading feature in his Christian experience, seemed to impart a general character to his piety. He evinced a peculiar disposition to dwell, in his conversation, his supplications, and public discourses, on the reasonable claims and grace of the incarnate Son. Here, he was ever finding new subjects for study and imitation, as well as for thanksgiving and praise. And few, even among the oldest and most eminent Christians, have been observed to possess as much as he, of the disinterested charity and meekness of the Saviour. These spread a loveliness over his other virtues, which rendered him a most captivating friend, and opened a ready way to public confidence. No one could honestly doubt either the sincerity or the disinterested motives of Mr. Parsons. It was felt to be a kind of sacrilege to detract from his character, or even to envy him the favours he received.

There was another circumstance following his conversion, which had a like decided influence in determining the scene of his labours. His first enjoyment of Christ was connected with a solemn impression of the obligations, that rest upon the Church, to preach the gospel to every creature. Along with the belief of his happy deliverance and acceptance with God, arose in his soul, an unquenchable desire and resolution, to proclaim this glorified Redeemer and complete salvation to the heathen. This resolution, he was afterwards led, at the request of his friends, to reconsider. More than once, did he, with a prayerful spirit, review the particular circumstances in which it was conceived, and the grounds on which it stood. He inquired at the mercy-seat, whether it might be allowed him still to remain in his native land, and occupy such a field of usefulness, as would permit him to discharge the duties of a son to his beloved parents—of whom

he was a favourite child, and to whom the thoughts of his departure were, at first, indescribably painful. But such were the views which he had of the subject, and his desire to do something for the heathen, that he could never entirely separate his first resolution from the precious hope which inspired it. He could never renounce his purpose of becoming a missionary, without, at the same time, losing a very perceptible degree of his spiritual enjoyments. As often as he turned his thoughts from serving Christ in this capacity, the Lord Jesus appeared to turn from him the sweetest manifestations of his love. The abandonment of his purpose seemed to threaten him with entire spiritual desertion. In these circumstances he could truly say with the apostle, that "the love of Christ constrained him." He often remarked to me, "it may not be the duty of some others to engage in the cause of missions, because the Lord is assigning them a work at home; but I am laid under a necessity to go. I find it much more easy to part with friends and beloved country, than to endure the absence of my Saviour. Yea, wo is me, if I preach not the gospel to the heathen."

It must be understood, that these trials of his resolution were made by Mr. Parsons, previous to his tendering his services to the American Board of Foreign Missions. From the time of that engagement, he considered himself as formally pledged to enter this field of self-denial and conflict. Nor did he regard himself engaged for some more desirable and splendid service; but to go forth in any direction, and be employed in any missionary labours, which the Society should judge expedient. He made no reserve, but gave himself up cheerfully to their direction.

It was, however, with evident satisfaction, that he received from the Board his destination to that consecrated land, where once the patriarchs lived and worshipped, where prophets were inspired to foretell the coming of Messiah, and where he was actually born and sacrificed. A spirit, fired like his, with the love of Jesus, would naturally be hurried by its own desires, to the very spot on which the Messiah suffered in our flesh. We accordingly find him early at Jerusalem, and on the Mount of Crucifixion. His communications from thence to the Board of Missions, and to several Christian friends in this country, breathe a delightful spirit, and have proved a rich entertainment to many readers.

The amount and success of his faithful labours in Asia, I must leave for the official pen to communicate. Nor am I able to relate the particulars of his death. He is said to have finished his earthly course at Alexandria, the 10th of February last, where he had arrived with his worthy companion, the Rev. Mr. Fisk, on his return to Jerusalem. We shall not say of him, in the too heathenish style of some Christians, that "he is no more;" for he has doubtless entered into rest. The journey which he was making towards the scene of his Saviour's humiliation, has terminated at the place of his exaltation. He has entered into the New-Jerusalem, where he beholds the beloved of his soul "not as through a glass, darkly; but face to face." And oh, how does the eye, which lately fixed insatiate on the Mount

of Crucifixion, the pool of Siloam, and the sacred tomb, now gaze on Christ himself!

I will only add, that Mr. Parsons, was remarkable for uniformly keeping the prospect of death near at hand. His practice was to commit himself to God, each night, as one ready to depart. Often has he repeated the remark, in my hearing, that his pilgrimage would probably be short; sometimes adding, in the words of the Apostle, that "he had a desire to depart, and to be with Christ, which is far better." He was, notwithstanding, an uncommonly cheerful man; but his cheerfulness was that of a serious mind. It bespoke a soul filled with other enjoyments, and intensely interested with sublimer prospects, than this vain world can afford. He evidently sought a better country, which I doubt not he is now gone to possess. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead that die in the Lord from henceforth: yea, saith the spirit, that they may rest from their labours; and their works do follow them."

AMICUS.

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For the Christian Herald.

#### THE FIRE ALARM.—PART IV.

##### *The Engines.*

THE fourth and last train of thoughts drawn from the Fire Alarm, was derived from the engines and implements, used by the firemen, to extinguish the flames, and stop the spreading ruin.

Without these, little can be done to prevent the ravages of fire. Nothing, therefore, is suffered to stand in their way, or to prevent them from getting to the seat of danger as soon as possible: carriages, and parties of pleasure, and even of business, must give place to the engines, and other fire implements: they must not be retarded; for while they are detained, destruction is increasing. They have bells, torches, and speaking trumpets, to announce their approach, that nothing may be suffered to impede them.

The thought was not altogether unnatural, which was thus expressed: "well, if we should once see worldly pleasure, business, and human wisdom, thus giving way for the word of God, it would, indeed, produce a most happy change in the moral aspect of the world." If Christians would only feel as much their want of the Bible, and the whole armour of God, as the firemen do of their engines and other implements to extinguish fire, we should see much greater attainments in the knowledge and spirit of it, than is now to be found: and even if ministers would feel their need of it as much, we should hear much less wisdom of this world mingled in their sermons than we now hear. Speculation would be thrown away, and Christ, and Him crucified, substituted in its place. While it is acknowledged, that, in religion, every other principle ought to give way to the Bible, yet it is just as true, that the authority of the Bible is often even suspended by the authority of other principles; such as the

reasonableness or nature of things ; the analogy of faith ; the agreement of the doctrine with the attributes of God ; our opinion, and our mode of thinking. These are too often the weapons with which vice is combated, instead of simple Bible truths ; but she

“ ————— Parries wide  
The undreaded volley with a sword of straw,  
And stands an impudent and fearless mark.”

Were the implements of the firemen as often neglected in their employment, as those of the Christian and the Christian ministry are in theirs, in a short time the fire would desolate our great cities, and many inconsiderable villages : and hence it is, that the fire of the tongue of slander, and the rage of sin, spread their desolations to such an extent over cities and principal towns. As the firemen, with the means which are put in their hands, prevent the rage of fire, so might the saints of God, in a great measure, with the means put into their hands for the purpose, put a stop to the rage and desolation of sin. The firemen believe in the efficacy of their engines, when well applied ; and they feel, too, that they can apply them to the purpose, as much as they can be applied. But this is not equally true as respects the Christian, or the ministry generally. They all pretend to believe that the weapons of the warfare are mighty to the carnal, but they do not believe that they are mighty to the pulling down of the strong holds of sin ; nor do they believe that they can use them as well as many others ; and many do not believe that they can be used at all by men of this age. The fireman has no advantage of the Christian, as to experiment had of the efficacy of his means. In other days, the means in the hands of Christ's disciples have been most triumphantly successful. What tremendous fires have been quenched by them, even when as apparently in human hands as they are now, in the days of the apostles, in the rage of heathen and papal persecutions. Wonders are also done by them at this day, even when used by feeble hands, and by doubting hearts. And what could be expected to result from their efficacy, if all the disciples of Christ should really believe and obey the Saviour in regard to them ? The most unlimited triumph of Christianity would undoubtedly be the result.

Ministers and disciples of Jesus ! look at your encouragement ! God says to every one of you, “ Bring ye all the tithes into the storehouse, and prove me now herewith,—if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.” (Mal. iii. 10.) Christ says to you, “ If two of you shall agree on earth, as touching any thing that *they* shall ask, it shall be done for them of my Father which is in heaven.” (Matt. xviii. 19.) Concerning prayer he says, “ What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (Mark, xi. 24.) Do you believe on Christ ? He says, “ He that believeth on me, the works that I do shall he do also ; and greater works than these shall he do ; because I go unto my Father.” If you ask, how is this possible ? he tells you : “ If ye

shall ask any thing in my name, I will do it." (John, xiv. 12—14. See also, Mark xiv. 16—18—and James, v. 16, to the end.) This is all to be effected by a proper and vigilant use of the Christian armour, or the means which Christ has put into the hands of his children to stop the progress of sin in the world. (Eph. vi. 10—20.) Now it is a question of eternal importance to you, whether you have as unwavering a confidence in your success, in using those weapons against spiritual wickedness in high places, as the firemen of your cities have of their success in using their instruments to stop the progress of a raging fire? O what excuse is there for men, thus armed and furnished from the very armour of heaven against the great enemy of God and man, who will sit down in a kind of cold hearted and cowardly indifference, while sin hangs out its trophies at every window as they pass along the streets; and while the name of God is constantly blasphemed by reason of that very unfaithfulness, unbelief, and inattention to the best and only real interest of man? O there is none! If there be a double damnation, mingling in its ingredients the wrath of the Lamb—if there be a hell of hells—if there be a place where tenfold horror shall augment despair—where divine vengeance will glow with tenfold fury—and where the imprecations of the damned shall mingle with the anger of heaven—there must be the place of watchmen who have designedly given an uncertain sound by the trumpet of alarm, that the wicked, who are hourly exposed to damnation, should not take the alarm, flee to the Lord Jesus Christ, and live—of watchmen who have cried peace to the wicked to whom God has said there is no peace!—and thus heal the hurts of the people slightly—of watchmen, who, instead of giving the alarm as they are commanded, for the wicked to flee from the wrath to come, say to them, “ ‘Ye shall not surely die’—there is no danger as there is no fire to burn upon the soul, but that of divine love, infinite compassion and ever-enduring mercy of the Lord!” Is then God a liar?—for surely he must lie, if their affirmations are true.

#### *Conclusion.*

Dear reader, are you a watchman? O then be faithful, lest the curse come upon you to the uttermost; and it be said to you, of this and that sinner whom you have not warned, “his blood will I require at your hand!” O be a good watchman, that it may in a short time be said to you, “well done good and faithful servant, enter thou into the joys of thy Lord!” O be a vigilant watchman, that you may at last have many souls, as crowns of your rejoicing in the day of the Lord Jesus! O be a persevering watchman, that you may at last be more than a conqueror, through him who has loved you, and placed you in the important and awfully responsible station which you hold! O be a fearless watchman, and give your alarm faithfully and feelingly, and be not afraid of the forces of men, though they be most rebellious. Persuade men by the terrors of the Lord; denounce faithfully the most awful truths of your religion; and suffer

not any motive to lead you to wish to hide or to soften down that which is most severe and awful in the message which you are commanded to bear to a revolted world ; and then shall you have an approving conscience, and a pardoning God, in the day when you shall be called to account for your stewardship.

Reader, are you a Christian ?—and do you believe the soul appalling declaration, that the wicked are in danger of eternal damnation ; and that wrath and indignation shall be the portion of their cup ? Do you fly to their relief when an alarm is sounded ? or do you remain as if there was no danger, and say in your hearts, let some other person go and bear the reproach of warning the wicked ? But in the fear of God, Christian, do you believe in God's fire alarm, as presented to you in his word, without note or comment ? O then, awake to your duty, and like a good fireman, fly to the relief of your perishing fellow-men, with the whole armour of God upon you. Fly to the thickest of dangers, if you may save some—pulling them out of the fire and bringing them to the liberty of the sons of God. The alarm is sounded from the word of God, from the providence of God, from the Spirit of God, from the ministers of God, and from the trembling, guilty, and despairing souls of awakened sinners ! If you can hear and see all this unmoved, do not remain any longer at ease, under the idea that you are a Christian ; but search to the very bottom of the motives which govern you. “ If any man have not the Spirit of Christ he is none of his.” He may say to you as he did to professors in another case, “ I know you that ye have not the love of God in you.” Awake, then, O Christian ! arise and run to the relief of sinners—tell them of their danger—and when they feel it, point them to their remedy. Do this till you sleep in death, and you shall be blessed. “ Happy are those servants, whom the Lord when he cometh shall find so doing ; he shall come forth and serve them.”

Reader, are you an impenitent sinner ? O then be as wise for your soul as your body ; and give yourself no rest until you have an *insurance* against the fire of hell. Go to Christ, by repentance and faith, and he will be your defence in the day of judgment. You have the alarm of fire sounded in your ears, and you are all awake to your safety and that of your friends ;—but here is an other fire alarm, which is to burn the soul of the wicked to eternity, given from God ; will you not hear it, and fly for shelter ? O be persuaded not to make light of this alarm ! Do not turn away from it with scorn, lest you be given over to the incitements of a reprobate mind ! You will have no excuse, if you do not obey this call, when wrath shall come upon you to the uttermost. Shut your ears a little longer to God's fire alarm, and he will say to his servants, “ Let him alone !” and lifting his hand to heaven, will swear in his wrath, that you shall never enter into his rest ! O sinner ! flee, flee to Christ, or the smoke of the pit shall soon encircle you for ever, and the flames of the pit render your darkness visible, and wrath make your despair complete and eternal !

## A REPLY TO "CLERICUS" ON "PASTORAL VISITATION."

To the Editor of the Christian Herald.

SIR—Among the various subjects which are exhibited to public view, through the medium of your valuable Herald, none can be pronounced of deeper interest to individuals, to the prosperity of the church, or to the honour of Jesus our Master, than discussions on the duties of the pastoral office. It is ordinarily by the instrumentality of the ministry of reconciliation that sinners are *begotten again to a living hope*, that the saint is nurtured up in holiness and comfort until he *receives the end of his faith*, that the boundaries of Zion are enlarged, and that the Gospel of the grace of God is ultimately to triumph over all opposition, and shed its radiance over the whole inhabited globe.

Your last number contained some remarks on pastoral visits, with the signature of "Clericus," which particularly arrested my attention. The author, in criticising the "Layman" who had recommended this duty in a preceding number, insinuates that the other could not speak from experience as he was not a pastor, and therefore was unacquainted with the difficulties of the office, and the various avocations to which ministers are exposed. This objection cannot with propriety be urged against any suggestions of mine, as I have the honour, although infinitely insignificant, and unworthy of being numbered among the servants of Jesus Christ, and with great deference I must express my disapprobation of the sentiments advanced by Clericus, as unfriendly in their consequences to the spiritual interests both of pastors and their people. I am fully persuaded that by occupying our time with becoming economy, we shall find that this duty *may* be discharged, and that in the discharge of it, we shall experience the performance of other duties both more easy and profitable. By mingling occasionally with our people, and conversing with them on the common salvation, we obtain a deeper interest in their affections; we become the subjects of their more frequent meditations; we are borne by them with greater tenderness and importunity to Him who is the source of life and light, and thus all our gifts will be expanded and improved. It is an ancient remark that the "prayers of a people are the library of their pastor," and in proportion as we are versed in these libraries will our *profiting appear*. What minister of the sanctuary will not readily acknowledge that after spending a few minutes in godly conversation, with some plain, practical, experienced member of his charge, he has returned to his study with increased joy in his own soul; that he has felt more fervour and enlargement in prayer; that he has prepared his discourses for the pulpit with more facility, and has been led to form new resolutions of being spent more exclusively in his Master's service. "Their hearts burned within them while they talked" familiarly on their common interests and hopes, and the holy flame accompanied him to his closet, and was felt for hours or days en-

lightening and expanding and purifying his own soul. What minister of the sanctuary will not also acknowledge that the period of his life in which he abounded most in the discharge of what is usually called parochial duty, was the most comfortable and useful period of his ministry. I can freely assert that in taking a retrospective view of nearly thirty years, those years were the most delightful to myself, and profitable to my flock, in which I was most occupied in *feeding the sheep and the lambs of Christ*, by frequent and affectionate intercourse in private. In watering them, my own soul was sensibly watered, and in neglecting them, either through indolence or any other cause, I found a material loss.

But let the question relating to the utility of pastoral visitation be tested by fact. Cast your eye over the churches in our cities or villages, or country parishes, and where do you see the largest assemblies on the sabbath? where do you see the people hanging with the most profound attention and solemnity on the lips of the pastor, eagerly drinking in the message of life as he delivers it? where, during the course of the week, do you find social meetings for the services of religion most frequent and refreshing? where do you find applications for the seals of the covenant most numerous? where do you find the power of godliness most visible in the common conversation of professors? where do you find all the holy affections most ardently reciprocated between the pastor and his people? these are interrogatories which perhaps none will hesitate to answer. It is, with few exceptions, in those societies where, as the Holy Ghost admonishes, the minister knows the *state of his flock* by familiarly visiting them; where, animated by the same spirit, and imitating the example of an apostle, he teaches not only *publicly* but *from house to house*.

The author of the Reply to the Layman, exhibits the great Jonathan Edwards as an instance in which eminence of personal piety and ministerial fidelity existed without the discharge of this part of parochial duty. We all revere the name of Edwards for his gifts and graces, and zeal in his master's cause, and his services to the interests of Christianity, but, before his conduct is presented as a model for our imitation, or an apology for our neglect, let it be shown that he could not have redeemed time for this service, and I respectfully ask whether he would not have appeared both greater and better by fulfilling his ministry in attending to a duty to which our Lord and his chief apostle diligently attended? Who was more indefatigable in exploring the mysteries of our religion, or more successful in unfolding and enforcing them, for the edification of the church, than Calvin of Geneva, and yet it is stated by his biographer, that he taught from house to house among the people of his charge, and was eminently useful in this respect. Were not Flavel and Baxter, and Boston, and Brown, in *labours more abundant*, investigating divine truth, and writing for the benefit of succeeding generations? In looking at their volumes, which swell the library of almost every Christian, we would suppose that they were rarely out of their studies, and in noticing their perseverance in teaching from family to family, as recorded in

their own diaries, or by their biographers, we are ready to suppose that they were rarely *in* their studies. Let us hear the sentiments of these holy men on the subject of parochial labour, and their counsels to us their successors in office. Flavel, in his *Evangelical Pastor*, remarks, "you can never pitch upon a better project for securing success to your ministry, than the fruitful way of catechising. What age of Christianity ever produced more lively and steadfast Christians than the first ages, and then the care of this duty most eminently flourished in the churches." Baxter, in his *Reformed Pastor*, asserts that "in some respects, private instruction has the preference to preaching. What other argument need we than our own experience. I seldom deal with men on this great business in private, serious conference, but they go away with seeming conviction, and promises of new obedience, and sometimes with deep remorse, and an affecting sense of their condition." To these I shall only add a few observations of the very learned and devout Dr. Hammond. "Private, spiritual, and frequent conference between the presbyter and the people of his charge, may prove very useful and advantageous to reproof and comfort. To tell the truth, if the pride and self-conceit of some, and the carelessness of others, had not put this practice out of fashion among us, there is no doubt but more good might be done by ministers this way than is now done by any other means, even than by public preaching, which is at present almost solely depended on!

These reflections I have made from no disposition to engage in controversy with "Clericus," or any other brother in the ministry. I trust that purer and nobler motives have impelled me to intrude on the public, through the medium of your magazine. I frankly acknowledge to him and to the world, that I myself have been shamefully deficient in this important part of ministerial labour, and have sometimes indulged the opinion that the pressure of what he terms "public calls" on my time and attention, was an apology for the omission. But, in this respect, I believe that I was not so much controlled by imperious necessity, as by the suggestions of the flesh, which is always asking a *little more slumber*. All that now remains for me is to exercise humiliation for the past, and greater diligence for the future. I am fully persuaded that by a scrupulous redemption of our time, we might obey the apostolic injunction, by *giving ourselves to reading*, for the cultivation of our gifts; we might prepare our discourses, and appear equally acceptable and profitable in the pulpit; we might devote a competent portion of our attention to those benevolent and pious institutions, which are the glory of our age, and shed a lustre on the Christian character; and yet, in imitation of our master, we might *go about during the week doing good* among our respective flocks, by our instructions and admonitions, and prayers, and with such services results unutterably important would be connected, both in this world and the next. The triumphs of free grace would probably be multiplied; other seals to our ministry would be frequently added, and many who are now languishing in the death of corruption, would appear as our *glory and joy* in that hour,

the very prospect of which may soothe every sorrow, and soften every toil, *when they who turn many to righteousness shall shine forth as the sun.*

Let all of us who are intrusted with the awful responsibility of winning souls, resolve to unite in making the experiment; let us try whether within the course of a single year, the reward will not be felt in the increase of joy to ourselves, and the effects be visible in the growing attention of our congregations. If we die martyrs in the honourable attempt, "our blood," like that of our predecessors who have expired on scaffolds, or at the stake, or in the flames, "will prove the seed of the church."

ALTER CLERICUS.

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### CITY AFFAIRS.—THE LOCAL SYSTEM.

(Continued from page 106.)

WE cannot take leave of Edwards, without testifying the whole extent of the reverence that we bear him. On the *arena* of metaphysics, he stood the highest of all his contemporaries, and that, too, at a time, when Hume was aiming his deadliest thrusts at the foundations of morality, and had thrown over the infidel cause the whole eclat of his reputation. The American divine affords, perhaps, the most wondrous example, in modern times, of one who stood richly gifted both in natural and in spiritual discernment: and we know not what most to admire in him, whether the deep philosophy that issued from his pen, or the humble and child-like piety that issued from his pulpit; whether, when, as an author, he deals forth upon his readers the subtleties of profoundest argument, or when, as a Christian minister, he deals forth upon his hearers the simplicities of the Gospel; whether it is, when we witness the impression that he made, by his writings, on the schools and high seats of literature, or the impression that he made, by his unlaboured addresses, on the plain consciences of a plain congregation. In the former capacity, he could estimate the genuineness of the Christianity that had before been fashioned on the person of a disciple; but it was in the latter capacity, and speaking of him as an instrument, that he fashioned it, as it were, with his own hands. In the former capacity, he sat in judgment, as a critic, on the resemblance that there was between the seal of God's word, and the impression that had been made on the fleshly tablet of the human heart; in the latter capacity, he himself took up the seal, and gave the imprinting touch, by which the heart is conformed unto the obedience of the faith. The former was a speculative capacity, under which he acted as a connoisseur, who pronounced on the accordancy that obtained between the doctrine of the Bible, and the character that had been submitted to its influence; the latter was an executive capacity, under which he acted as a practitioner, who brought about this accordancy, and so handled the doctrines of the Bible, as to mould and subordinate thereunto the character of the people with whom he had to deal. In the one, he was an overseer, who inspect-

ed and gave his deliverance on the quality of another's work ; in the other, he was the workman himself : and while as the philosopher, he could discern, and discern truly, between the sterling and the counterfeit, in Christianity, still it was as the humble and devoted pastor that Christianity was made, or Christianity was multiplied, in his hands.

Now, conceive these two faculties, which were exemplified in such rare and happy combination, in the person of Edwards, to be separated, the one from the other, and given respectively to two individuals. One of these would then be so gifted, as that he could apply the discriminating tests, by which to judge of Christianity ; and the other of them would be so gifted as that, instrumentally speaking, he could make Christians. One of them could do what Edwards did from the pulpit : another of them could do what Edwards did from the press. Without such judges and overseers as the former, the faith of the Christian world might be occasionally disfigured by the excesses of fanaticism ; but without such agents as the latter, faith might cease to be formed, and the abuses be got rid of only by getting rid of the whole stock upon which such abuses are occasionally grafted. It is here that churches, under the domination of a worldly and unsanctified priesthood, are apt to go astray. They confide the cause where-with they are intrusted to the merely intellectual class of labourers, and they have overlooked, or rather have violently and impetuously resisted, the operative class of labourers. They conceive that all is to be done by regulation, and that nothing, but what is mischievous, is to be done by impulse. Their measures are generally all of a sedative, and few or none of them of a stimulating tendency. Their chief concern is to repress the pruriencies of religious zeal, and not to excite or foster the zeal itself. By this process they may deliver their establishment of all extravagancies, so as that we shall no longer behold, within its limits any laughable or offensive caricature of Christianity. But who does not see that, by this process, they may also deliver the establishment of Christianity altogether ; and that all our exhibitions of genuine godliness may be made to disappear, under the same withering influence which deadens the excrescencies that occasionally spring from it. It is quite a possible thing for the same church to have a proud complacency in the lore, and argument, and professional science, of certain of its ministers ; and, along with this, to have a proud contempt for the pious earnestness, and pious activity of certain other of its ministers. In other words, it may applaud the talent by which Christianity is estimated, but discourage the talent by which Christianity is made. And thus while it continues to be graced by the literature and accomplishment of its members, may it come to be reduced into a kind of barren and useless inefficiency as to the great practical purposes for which it was ordained.

To judge of an impression requires one species of talent, to make an impression requires another. They both may exist, in very high perfection, with the same individual, as in the case already quoted. But they may also exist apart ; and often, in particular, may the latter of the two be found, in great efficiency and vigour, when the former

of the two may be utterly wanting. The right way for a church is to encourage both these talents to the uttermost ; and not to prevent the evils of a bad currency, by laying such an arrest on the exercise of the latter talent, as that we shall have no currency at all. It must be produced, ere it can be assayed ; and it is possible so to chill and to discourage the productive faculties in our church, as that its assaying faculty shall have no samples on which to sit in judgment. This will universally be the result in every church where a high-toned contempt for what it holds to be fanaticism is the alone principle by which it is actuated ; and where a freezing negative is said to come forth on all those activities which serve to disturb the attitude of quiescence, into which it has sunk and settled. The leading measures of such a church are all founded on the imagination that the religious tendencies of our nature are so exuberant, as that they need to be kept in check, instead of being, in fact, so dormant as that they need work, and watchfulness, and all that is strenuous, and painstaking, in the office of an evangelist, for the purpose of being kept alive. The true Christian policy of a church is to avail itself of all the zeal, and all the energy, which are to be found both among its ecclesiastics and its laymen, for the production of a positive effect among our population ; and then should folly or fanaticism come forward along with it, fearlessly to confide the chastening of all this exuberance to the sense, and the scholarship, and the sound intellectual Christianity, for the sound diffusion of which over the face of our establishment, the establishment itself has made such ample provision. Such is our impression of nature's lethargy, and deadness, and unconcern, that we are glad when any thing comes forward,—that we are pleased to behold any symptom of spiritual life and vegetation at all,—and so far from being alarmed by the rumour of a stir, and a sensation, and an enthusiasm, in any quarter of the land, we are ready to hail it as we would the promise of some coming regeneration. A policy the direct opposite of this is often the reigning policy of a church ; and under its blasting operation, spurious and genuine Christianity are alike obliterated ; and the work of pulling up the tares is carried on so furiously, that the wheat is pulled up along with it,—the vineyard is rifled of its goodliest blossoms, as well as of its noxious and pestilential weeds : and thus the upshot of the process for extirpating fanaticism may be to turn the fruitful field into a wilderness, and to spread desolation and apathy over all its borders.

A church so actuated does nothing but check the excrescencies of spiritual growth, and may do it so effectually as to reduce to a naked trunk what else might have sent forth its clustering branches, and yielded, in goodly abundance, the fruits of piety and righteousness. There is no positive strength put forth by it, on the side of vegetation, but all on the side of repressing its hated overgrowth. It makes use only of one instrument, and that is the pruninghook ; as if, by its operation alone, all the purposes of husbandry could be served. Its treatment of humanity proceeds on such an excessive fertility of religion, in the human heart, that all the toil and strenuousness of ecclesiastics must be given to the object of keeping it down, and so con-

fining it within the limits of moderation ; instead of such a natural barrenness that this toil and this strenuousness should rather be given to the various and ever-plying activities of an evangelist, who is instant in season and out of season. It is thus that the outfield of sectarianism may exhibit a totally different aspect from the enclosed and well kept garden of an establishment. In the former, there may be a positive and desirable crop, along with the weeds and ranknesses which have been suffered to grow up unchastened ; in the latter, there may be nothing that offendeth, save the one deadly offence of a vineyard so cleaned, and purified, and thwarted in all its vegetative tendencies, as to offer, from one end to the other of it, an unvaried expanse of earthliness.

We, therefore, do wrong in laying such a weight of discouragement on the labourers who produce, and throwing the mantle of our protection and kindness only over the labourers who prune. And what, it may be asked, are the ingredients of mightiest effect, in the character and talent of a productive labourer ? They are not his scholarship, and not his critical sagacity of discernment into the obscurities of Scripture, and not his searching and satirical insight among the mysteries of the human constitution. With these he may be helped to estimate the Christianity that has been formed, and to lop off its unseemly excrescencies ; but with these alone we never shall positively rear, on the foundation of nature, the edifice itself. This requires another set of qualifications which may or may not exist along with that artificial learning to which, we trust, an adequate homage has been already rendered by us, and qualifications which, whether they are found among endowed or unendowed men, ought to be enlisted on the side of Christianity. They may exist apart from science, and they may most usefully and productively be exerted apart from science. The possessors of them are abundantly to be found in the private or humble walks of society, and may be the powerful instruments of propagating their own moral and spiritual likeness among their respective vicinities. We are aware of the jealousy and disdain in which they are regarded by many a churchman—that, held to be empirics, who invade the province of the regular faculty, there is, it is thought, the same mischief done by them, in theology, which is done by quacks in medicine—that the diseases of the soul are liable to the same sort of injurious mismanagement, in the hands of the one, as the diseases of the body are, in the hands of the other ; and this is very much the feeling of the great majority of our ecclesiastics, whether they look to the efforts of unlettered methodism, in England, or to the Sabbath teaching, and the lay itinerancies, and the gratuitous zeal of the unofficial and unordained of our own country.

Now, this parallel between physic and theology does not hold ; nor is the power of working a given effect on the corporeal system arrived at by the same steps, with the power of working a given effect on the moral or spiritual system. To be a healing operator upon the body, one must be acquainted with the manifold variety of effects which the agents and applications innumerable of matter, have upon

the maladies equally innumerable, to which the body is exposed. To be a healing operator upon the soul, there is one great application revealed to us in Scripture, which, in every instance where it does take effect, acts as an unfailing specific for all its moral disorders. In the former profession, every addition of knowledge is an addition of power; and the best guarantees for an effectual exercise of the art medical, are the science, and study, and experience, of a finished education. In the latter profession, these are useful too, for estimating the effect that has been made upon the character, but not indispensable for working that effect. That mighty truth, the belief of which is the power of God, and the wisdom of God, unto salvation, may be deposited, by one man, in the heart of another, without the aid of any scholastic art, or scholastic preparation. It is too simple to be illustrated by human talent, and the mode of its conveyance from one bosom to another depends on certain influences which are as much beyond the reach of a philosopher as of a peasant, and as much within the reach of a peasant as of a philosopher. Grant that the one has just as much of personal Christianity, and as much of devotedness, in the cause of human souls, and as much of the spirit of believing intercession with God, in behalf of those among whom he is labouring—and then he is in possession of just as powerful instruments as the other for bringing them under the dominion of the truth, as it is in Jesus. So that it is not with bodily, as it is with spiritual inoculation. To work the one aright, there must be the contact of a right matter with the material subject to which it is applied; and one must study the properties of that which is without them, ere they are qualified to make the application. To work the other aright, there must be the contact of a right mind with the moral subject to which it is applied; and the possessor of such a mind has simply to put its desires and its tendencies into movement, that the wished for effect may follow; has to act on the impulse of its affections for others; and to pour forth its Christian regards for their welfare; and to gain them over by the exhibition of its worth, and kindness, and piety; and to hold out that word of life, in which there is nothing dark, but to those who love darkness; and to vent itself in prayer for the saving illumination of those whom it never ceases, so long as hope and prudence warrant the exertion, to ply, with its most unwearied activities. To work a moral effect, such as love, on the heart of another, one cannot fail to perceive that mere science, even though it should be the science of our own nature, were utterly unavailing; and that the man who bears this affection in his own heart, would do more to call out a return of it, from the heart of his neighbour, than he who, without love himself, has, at the same time, a most intelligent discernment into the law of its operation. And it is the same with a Christian effect. He who can best work it on another's mind, is a Christian himself. It is the sympathy of his kindred feelings—it is the observation of his actual faith, and of its bright and beautiful influences upon his own character—it is the winning representation of a doctrine that may be read a thousand times over, without effect, in the written epistles of the New Testament, but which is armed with a new power to engage and

soften the heart of an inquirer, when he sees it exemplified in the person of that believer who is a living epistle of Christ Jesus—it is the melting tenderness by which he presses home the overtures of the Gospel on his fellow-sinners, and, above all, the efficacy of his prayers for grace to turn, and grace to enlighten them; these are what may accomplish a man who is unlettered in all but his Bible, to be a far more efficient Christianizer than the most profound or elaborate theologian; these are what essentially constituted that leaven by which, either with or without philosophy, a fomenting process for the growth and the diffusion of Christianity is made to spread far and wide among our population.

This is the reason why, though ecclesiastics should be accomplished in the whole lore and scholarship of their profession, they should not discourage the effort and activity of lay operatives in the cause. They may inspect their work, but they should not put a stop to it. When they discover a union of intelligence and piety in an individual, even of humble life, they should patronize his attempts to spread around him the moral and spiritual resemblance of himself; they else may freeze into utter dormancy the best capabilities that are within their reach of Christian usefulness: and thus it is possible for a clergyman, by the weight of his authority, to lay an interdict on a whole host of Christian agency, whom he should have summoned into action, and of whom it is possible that each may be far beneath him in literature of Christianity, and yet each far before him in the instrumental power of making Christians.

(To be continued.)

## Intelligence.

### ENGLAND.—ANNIVERSARIES IN LONDON.

By our London publication for July, we have received interesting accounts of the meetings held in that metropolis, in the month of May last. The success which has marked their operations, during the past year, is highly cheering to the Christian and philanthropist. We shall be able to present but a very summary view of the doings of "the Missionary Week."

#### CHURCH MISSIONARY SOCIETY.

ON Monday evening, April 29, the Annual Sermon for the benefit of this Institution was preached, by the Rev. *Marmaduke Thompson*, M. A. Chaplain of the Hon. E. I. Company on the Madras Establishment; and the following day, at Noon, was held, at Freemasons' Hall, the Twenty-second Anniversary of the Institution, the Right Hon. *Lord Gambier* in the Chair. His Lordship opened the Meeting by remarking that every year afforded additional cause for gratitude and gratulation. The cause of Missions was an increasing cause, and gained daily accession of strength. It was a matter for congratulation that the efforts of the Church Missionary Society were considerably aided by the Missionaries belonging to other similar institutions; and

that a spirit of brotherly love and Christian unanimity actuated them all. The noble Lord then concluded his short address by earnestly impressing upon the mind of every one who heard him, the necessity of gratitude to God for the blessings already bestowed upon missionary exertions, and of prayers and supplications for the continued aids of the Holy Spirit in carrying on the glorious work.

The Rev. *Josiah Pratt*, the Secretary, then read the Report, which detailed, at great length, the missionary operations of the Society during the past year, in the various countries to which its missionaries had been sent. Many letters, from different friends to the Society, were quoted, giving highly satisfactory accounts of the rapid progress which the light of the Gospel was making in every quarter it had reached.

The statement as to the funds of the Society was extremely gratifying; the receipts of the current year amounting to about \$146,520, and the expenses to nearly the same.

A Missionary House at Calcutta, similar to that at Madras, had been established under the auspices of the Right Rev. Bishop, and education was advancing with steady steps throughout the East. The accounts from Ceylon, the West Indies, the British settlements in North America, &c. &c. were highly satisfactory. In Sierra Leone, the Gospel was working almost incredible changes, and many of the poor slaves may, without a figure of speech, be said to have become new creatures. Schools, (numerously attended) prayer-meetings, and even a Bible Society had been established in that improving land, which, not many years ago, was totally buried in mental darkness. The accounts from the Protestants' churches of continental Europe, presented a beautiful picture of missionary zeal and energy: indeed from the Pyrenees to the Mountains of Norway, from the German Ocean to the shores of the Euxine, the same ardour and activity in this best of causes were eminently conspicuous.

#### BRITISH AND FOREIGN BIBLE SOCIETY.

WEDNESDAY, May 1, the 18th Anniversary Meeting of this excellent Institution was held at the Freemasons' Tavern. On three sides of the great room benches had been erected for the accommodation of the company, who began to assemble at an early hour; and long before eleven o'clock every place, including the high galleries at each end, were filled by persons of the first respectability.

Shortly after eleven o'clock the chair was taken by Lord Teignmouth, who, after explaining the object of the meeting, moved that the Report be read. The Report was read accordingly, and the following is an abstract:—

It contained a number of most cheering facts relative to the prosperity of the Institution, from which it appeared that the Auxiliary Societies have increased both in number, and in the amount of the subscriptions, that the friends of similar Institutions in various parts of the world have been prosecuting the same cause with increased energy and success; and many instances were mentioned in which their exertions have produced a very striking moral and religious

benefit. The income of the Society during the past year exceeded that of any former year, and amounted to the astonishing sum of upwards of \$456,000. The expenditure, during the same period, in translating, printing, and circulating the Scriptures in a variety of European, Asiatic, and some African and American languages, as also in assisting the benevolent labours of kindred Institutions, exceeded \$400,000. So great, however, are the demands, and such the confidence of the committee on the continued generosity of the Christian public, that the engagements of the Society were calculated at no less a sum than \$222,000. The reading of the Report occupied nearly an hour, and was received by the meeting with the most cordial approbation.

From the many interesting addresses, delivered on this occasion, we shall at present give but the following extract:—

The Rev. Mr. *Monod*, secretary of the Paris Protestant Bible Society, said he appeared before them as the representative of a Bible Society, which took the greatest interest in the proceedings of this Society, and which contemplated them with admiration and gratitude. The members of the Society to which he belonged valued no other distinctions than those of the disciples of Jesus. He considered himself there among children of the same Father, and followers of the same Saviour. (*Applause.*) With sentiments of this kind he prayed the indulgence of the meeting, and assured them that their brethren in France were animated by the same spirit as those whom he now addressed, although they had not the same means. Little more than three years had elapsed since the society in Paris was established, and since then there were forty branch societies from it; and from having at first no more funds than 40,000 francs, they now had 300,000 francs. (*Applause.*) They had distributed vast numbers of Bibles; and a generous friend of their institution had sent 2000 francs, to be given to the author of the best work in the French language upon the reading of the Holy Scriptures.

*William Wilberforce*, Esq. M. P. was delighted to see, even in Paris, the rapid progress of that blessed Truth which would lead men to eternal salvation, and overturn the false philosophy which had too much prevailed in a capital that had long been renowned for learning and the liberal arts. It was also delightful to see that in almost every part of the habitable globe the Bible was now diffusing its blessings; it was now making its happy progress among the miserable natives of Labrador. The people of the United States of America were also labouring in the same cause with us; and showing to the world that all men were children of the same parents. There was, in fact, a masterly energy of heavenly force at work to accomplish the great objects they all had in view. The grand and eternal quarrel he ever had with the Roman Catholic religion (*Applause*)—arose from their refusing to circulate the Scriptures; and the moment they ceased to do so, his hostility against them would cease. He was now happy to inform the meeting, that he very lately had a communication from the secretary of general Bolívar, president of the Colombian Republic, which stated that Bibles had been brought into Venezuela; that they were eagerly bought up, and rapidly circulated; and there was every reason to hope that Bible Societies would soon be established among all the Catholic inhabitants of the extensive regions of South America. (*Applause.*)

(To be continued.)

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#### UNITED STATES.—GENERAL ASSEMBLY.

THE General Assembly of the Presbyterian Church in the United States, closed their Annual Sessions, held at Philadelphia, on the 28th of May. It appears by the Reports there are 66 Presbyteries under the care of the Assembly, and 1411 Congregations: that in 30 Pres-

byteries, 90 poor and pious youth were receiving education for the Christian Ministry.

On the 21st of May, the Union between the Associate Reformed Church and the Presbyterian Church was consummated; and at 4 P. M. on the 22d, the members of the Associate Synod attended the Assembly, when they exhibited, in the duties of prayer and praise, "a union of heart as well as a union of form." We are happy to add, that the Assembly have appointed a Committee "on the subject of a connexion, by correspondence," with the General Synod of the Reformed Dutch Church.

The most important statement in the whole proceedings, appears to us to be that of the affairs of the Theological Seminary at Princeton. We consider it as a most wonderful occurrence that a Seminary, professedly the fosterchild of a wealthy and generous church, should have so much occasion to complain for want of adequate patronage. We cannot doubt that there is sufficient piety within the Presbyterian church, and sufficient wealth to endow the seminary twenty times over: why then works not that piety? why comes not forth that wealth? Perhaps it is because the wealthy among us read and think but little. So far as we know, this unreading and unthinking habit is a sufficient cause to deter every institution that lays claim to any considerable portion of a people's wealth; men will not often, and should never give, but with a motive to usefulness; and men will not feel urged by that motive, until they read and think—in this case, until they read and think about the seminary, and the urgent want of our land, and the worth of souls, and the excellency of the gift of the ministry. We have enough wealthy readers, would they read somewhat more, and think a great deal more, and especially pray without ceasing, to endow sufficiently this ornament of the Presbyterian Church. To the sober, pious, and prayerful reflection of these and the whole community, we commit the interest of a Seminary, the yearly repetition of whose wants and woes, makes the church blush.

Upon a communication received from Dr. Morse, Corresponding Secretary of the American Society for the civilization and improvement of the Indians within the United States, the Assembly expressed the opinion "that the plan of operation of the society appears calculated to awaken general attention to this important subject, to command great facilities, and obtain efficient means for promoting the temporal and eternal welfare of our heathen neighbours; and for securing peace and friendly intercourse among those, who have been too much alienated from each other, although belonging to the same common family."

The Assembly recommended the formation of Societies auxiliary to the *United Foreign Missionary Society*, and commend the institution to particular attention of the churches under their care.

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#### NEW YORK FEMALE BIBLE SOCIETY.

THE sixth annual report of this respectable Society, furnishes some interesting facts, which exhibit the excellence of the plan of

visiting which they have adopted. From the reports of the *Association Committees* we shall make several extracts, in the hope that many others will be thereby led to *go and do likewise*.—

*Number 1.*—"We have found our employment not only gratifying, but edifying. In making these visits, an opportunity is afforded us of observing the diversity of character and circumstances of the poor. Among the humblest, piety the most elevated has been discovered, and among the poorest, liberality the greatest; the ignorant have appeared eager to receive instruction, and the uninformed to take advice. A poor coloured woman when engaging to subscribe for a Bible, said 'she had never paid any money so freely; it was hardly earned, but could in no other way be so well spent.' On the first call, she paid two shillings, and respectfully requested to have a chapter read to her, to which she listened with eager attention; if famished with hunger, she could not apparently have received necessary food with more avidity."

"We were much pleased with a pious woman who had seen better days. She told us she had once been the possessor, not only of the Bible, but many other good books, but through a succession of misfortunes, she had lost all her property, even to her Bible. In the time of her affliction she felt the need of God's word, and often borrowed it of her neighbour. The object of the Society was stated to her. She preferred subscribing a small sum, to receiving it gratuitously. In consideration of her very indigent circumstances, a small Bible was granted to her for four shillings."

"A little boy requested permission to purchase a Bible out of his allowance for spending money at school, which he relinquished three months for that purpose."

"A coloured woman said, 'This is the first book ever given to me. I love the Bible, and may the Lord reward you with a thousand books.' We told her it was not our gift, but from the Bible Society. She replied, 'the Lord prosper the Society, and bless you too for coming to see me.'"

"Inquiry has been made in every family, with respect to children being sent to the Sunday Schools, and it is pleasing to observe how much this excellent institution is valued and attended to."

*Number 2.*—"A woman whom we visited in Washington-street, appeared very ill, and apparently near death; when questioned as to her own views of her situation, she was sensible that she had not long to live, and seemed anxiously concerned about her future state. She was visited by a clergyman, with a member of this Association. He read and prayed with her; her Bible being nearly worn out, and her eyes very weak, one of the largest Bibles was presented to her, which she left as a precious legacy to her daughter."

"A young woman who, on our first visit, said she could not give any thing, called on us some time afterwards, and said she had thought more of the subject, and would subscribe a cent a week, which she has regularly paid."

"We visited an aged woman who, as well as her children, knew not how to read, but her grandchildren attended Sunday School. She requested us to come often and read the Bible to her; her request was granted, and we always left her in tears, bemoaning the opportunities and privileges which she had failed to improve."

"A Roman Catholic who had paid little or no attention to his eternal interests, and apparently insensible to any admonition on the subject when first visited, was afterwards brought by illness to reflection. It was then that the remarks which before had been but slightly heeded, recurred to his mind as worthy of some attention. He needed medical aid, which was procured for him; but he needed still more the consolations of the Bible, and this volume, hitherto disregarded, appears, at last, to be as much esteemed as it was formerly neglected."

#### CELEBRATION OF THE FOURTH OF JULY, 1822.

THE return of the anniversary of our country's freedom, presents an appropriate season for American Christians to unite in acts of praise to Almighty God, for the blessings which, nationally and indi-

vidually, we enjoy. It would afford us great pleasure were we able to inform our readers, that this day had been hallowed by a recognition of the goodness and mercy of God which every Christian patriot in our country experiences. In our inability to do this, we rejoice that an opportunity is afforded to state that a few turned aside from the disgusting scenes ordinarily exhibited on these days of "National Jubilee," to acknowledge the God of nations, and worship Him in praise and thanksgivings.

In the forenoon a meeting was held in the Presbyterian church in Rutgers'-street. The exercises consisted in singing, reading, prayers and addresses, in which the Rev. Messrs. Cox, Baldwin, Stafford and Nott, of this city, and the Rev. Dr. Alden, president of Alleghany college, took a part.

At half past ten o'clock A. M. the Bethel Flag was hoisted on the *Mariners' Church*, and divine service commenced with singing. The Rev. John Truair delivered an appropriate discourse.

In the afternoon a union prayer meeting was held in the same place. The Rev. Henry Chase, of the Methodist church, presided. The Rev. J. Williams offered the introductory prayer, and the Rev. T. Mason read a chapter and made an address. The Rev. Mr. Ross engaged in prayer, and was followed by the Rev. T. Alden, D. D. in a short address. The Rev. Messrs. Phillips and Heyer, of this city, also engaged in prayer.

The whole exercises were solemn and peculiarly appropriate to the occasion. A collection was taken up for the Society for promoting the Gospel among Seamen.

A correspondent has sent us a communication touching the celebration of the fourth of July in this city, from which we make the following extract:

The account of the celebration of the 4th of July as furnished by our city Editors, seemed to me to be very deficient. Whether they had the enviable skill of confining their vision to the few splendid objects, which they drew off the next morning; or whether they thought the *tout ensemble*, a perfect non descript, or whether editorial sagacity, perceived that a real *camera obscura* of a New-York 4th of July, would disgust the reading community, I know not: this I know; the dingling of bells, the waving of flags, the march of soldiery, and the roar of cannon, are made to stand forth as the grand display, by which our city honours the birthday of our country's liberty. But, sir, is there nothing but loud noise, and high elevation, which a free city can offer to the Genius of liberty? Our city corporation think otherwise, and annually prepare an exhibition along the surface of the ground, which transmits a portion of its glory over every district of the city. If Liberty triumphs any where, it is around the citadel of Justice; if she triumphs over any of her enemies, it is over the magistrates and laws. If at any time, under any circumstances, she puts off the moderation which makes her a blessing to mankind, and puts on the unblushing face and manners of licentiousness, it is when under the authority of the corporation, and by the

lieutenancy of their office, she *marshals* her annual grog-shops, and spreads them in tented array around the City Hall. Decanters and tumblers, sparkling with wine and brandy, and gin, glitter in the summer's sun, while pies and cakes, and fruit, sweetly melt and rot under the heat of 84°, all inviting to the palate! Here is seen the libertine splendour of the day, more than could appear if a mammoth flag begirted the iron railing all around the Park, or waved its long spirals from the City Hall to Chatham-Row.

I know not exactly why it is, that our city authorities thus block up the public walks, and disfigure one of the fairest portions of our city, unless they imagine that twelve hundred licensed grog-shops will fail to administer the necessary drunkenness of the day. At any rate, this public arrangement has remarkable success. As early as eight o'clock might be seen the *half drunk*, with red faces, blood-shot eyes, and as occasion offered, (men half drunk cannot long want occasion,) getting up a quarrel on every hand;—the *whole drunk*, staggering, reeling, falling; and even the *dead drunk*, sleeping on the side walks, bedded in their filth. Whether all this drunkenness be due to the glory of the day; especially whether it should be officially got up, may be well worthy the consideration of our public functionaries. As it is, my fancy conceives the City Hall as a grand reservoir causing a thousand fountains to rush up around it, in sparkling beauty, to gladden every drunkard's eye; as for one day in the year helping forward the vice and folly, which it is her office, for the remaining three hundred and sixty-four, to punish and restrain. Truly on the 4th of July, the sculptured Justice, whom we daily see balancing the cause of truth and righteousness, and seeming with the majesty and mildness of her look, to hold in sway the wide spread population beneath her, ought to have, flung over her, the stripes and stars of liberty; and a reeling Bacchus, with a staggering tumbling train, (say half a dozen drunkards suitably dressed, and fastened with ropes to keep them from falling off,) should have the roof: fit emblem of the day's perversion, and the City Hall's degradation.

As the glory of the day advances, drunkenness thickens upon the public eye; and among the crowd which rolls like a river along Broadway, and which fills the Park, the drunkards, by their noise, their ribaldry and their blasphemy, disgust and sadden the few sober and honest people, who mingle with the rabble to see the show and bustle. How the motley scene below looks to the crowd of beauty and fashion which fills doors, windows and piazzas, we cannot tell, but hope, for the comfort of our fair and gentle friends, that they are blind to all but the decent and respectable splendour which mottles the scene. Else surely they will feel themselves punished and not rewarded, for being elbowed, and jostled, and squeezed, by the crowd, and melted by the sun, before they attained their posts of observation.

The great triangle of the Park, which is now full, must disem-bogue itself—the great but artificial reservoir has gathered up the streams which would else have been confined to their own natural

and secret courses, and by a thousand channels it will push its corruption through the city, until drunkenness, profanity and the worse, glare upon the eye, or lurk in chambers and corners, through all the streets, and lanes and gardens of our city. Until, while the bewildered city fills the air with music, and streaks the mantle of night with streams of liquid fire, the watching angels weep amid the revelry, that a city so blessed with liberty should show itself enslaved to vice, and drunkenness, and folly.

## Obituary.

To the Editor of the Christian Herald.

THE following narrative was sent to the Guardian in the month of April; nothing has been heard from it, only a simple notice in one of the numbers of that work, that it was received. The author of the narrative, and friends of the deceased, are dissatisfied with the long delay of this Editor; especially as they do not know whether he means to publish it or not. For these reasons, if you think proper, you are at liberty to publish the narrative in the Christian Herald.

Your humble servant,

June.

THE AUTHOR.

*A Narrative of the last sickness and death of HARRIET NEWELL, only daughter of the Rev. JOHN TRUAIR, late of Cherry Valley, New-York.*

Harriet was taken sick about the middle of December, 1821; but no apprehensions of danger were entertained concerning her for two or three weeks: her disease, however, terminated in a consumption of the scrofula kind, and soon blasted the hopes of recovery, and put a sudden period to her short life.

Her first conversation on religion and death, was about two weeks before she died, with her adopted sister, who was older than she was. One evening seeing this sister, and another little girl whispering in her room, she wished to know what it was about. Being told that the little girl wished to know if she thought she should get well; she said she did not. The little girl then asked her, what she thought she should see when she died? She said, "I shall see angels in heaven if I go there; but I am afraid I shall not go to heaven, because I am a wicked girl;" and told the other girls that they were wicked, and that they must become good children, or else they could not go to heaven. The girls wept; she became much affected; and her sister ran and called her mother. As soon as her mother came in, she said to her, "Ma, I am afraid I shall die and go to hell." Being asked why; she said, "because I am a wicked girl; I have played on the Sabbath day, and done a great many naughty things; but I am sorry for it, and I want you should pray for me." Her mother told her that she did pray for her every day. "But ma," said she, "I want you should pray loud, so that I can hear you pray, for I am sick now, and I cannot pray." Her mother then asked her if she was not willing to die? To which she replied, "if I was not such a wicked girl I should be willing, but I am afraid to die now." She was asked if she did not remember, that when Christ was in the world, he took little children in his arms, and blessed them, and loved them? She said she did; and remembered too, that it was said in the Testament, that he could raise up children from the stones. Her mother then tried to teach her about Christ, and what he had done to save sinners: old sinners, and young sinners; and told her that Christ was willing to save her if she would come to him, and trust him, and love him. She here interrupted, and asked, "if Christ is willing to save me, then God is willing, an't he ma, for they are both one?" If you will repent, my dear, replied her mother, and give yourself to Christ, God will be willing to save you, and will save you when you die; and give you a place in heaven with saints and angels. "Well ma," said she, "if you will tell me how, I will repent to night." Her mother gave her the best instruction she could, by telling her how she should feel to repent, and the reasons for it, and directed her to Christ as well as she could for

some time. The mother ceased: the child closed her eyes, and appeared absorbed in deep thought; for by occasional sighs, the mother observed she was not asleep. After she had opened her eyes, she asked her what she was thinking about just now? she replied, "I was repenting, giving myself to God, and asking him to forgive my sins, that I might not be afraid to die." This all passed in one evening; and she, being fatigued, had little more conversation that night.

The next day, her mother wishing to know the state of her mind, and whether the conversation had any lasting impression, asked her, if she remembered what they talked about last night? She replied, that she remembered it, and added, "I am willing to die now ma;—I shall never get well." She seemed entirely resigned to the will of God, and with great propriety, and apparent understanding, expressed her love to, and confidence in the Lord Jesus Christ, as the only Saviour of sinners. A stranger to her called in the evening, and she wished to know if he was a minister? On being told that he was, she said, "I want he should pray for me." Not being called upon for prayer immediately she said to her mother, "ma I want they should go out, (alluding to all in the room,) so that you can pray with me, and talk to me." In this happy state of mind she remained, often requesting prayers, and sometimes desiring to read in her Testament. During prayer she was always remarkably still and attentive, even when she was in great pain; but as soon as prayer was over, she wanted all to leave the room but her mother and an attendant.\* One day a young man living in the family, asked her the following, among other questions; "Harriet, are you not afraid to die and stand before God?" To which she replied, "no, I shall be better off when I am dead than I am now, because I shall be where Christ and angels are; I shall be where God is; I shall be in heaven; there is no sickness nor pain there, and then I shall praise God." He asked her if she did not wish to see her pa before she died? She replied, "yes, but I shall never see him in this world again, for I shall die soon; but I shall see him where God is."

Her views of divine things seemed to brighten; the state of her mind to be more and more happy, and her confidence to be more steadfastly fixed in Christ, as she drew nearer to her final change. One day she said to her mother, "ma, I want you should get a book and read to me something about some little children that have died and gone to heaven." And often in her sickness, she spoke of the history of the cabin boy which she had read in the *Guardian*. The substance of the following conversation passed between her and her mother a few days before her death. "Harriet, do you think you shall ever get well? No ma; but I shall die soon. Are you willing to die? Yes ma. Where do you think you shall go when you die? I shall go to heaven if I be a good girl and love Christ. Yes my dear, so you will; but do you think you do love Christ? Yes ma, I love him because he is good and died for sinners. What do you think you shall see in heaven, Harriet? I shall see angels; and I shall be an angel too. Had you not rather get well and live here with pa and ma than to die? No, I had rather die and go where God is, and Christ, and angels. What will become of your body when you die? It will be buried up in the ground, and these little hands, (holding up her hands,) and all my body will be eaten up by worms;—but my soul won't die, will it ma? No my dear, your soul will not die, but live for ever. Ma, when I die my soul will go to heaven where God is, and there I shall see good folks. Who do you think you shall see there, Harriet? I shall see grandma and aunt H—, if they are gone to heaven; and I shall see all good folks that go there." At another time she said to her mother, "ma, I want you to find that place in my Testament where Christ took little children in his arms and blessed them, for I want to read it." Not being able readily to find this passage, her mother gave her another of similar import, and by one of the evangelists connected with it. "Suffer little children to come unto me and forbid them not, for of such is the kingdom of God;" which she read with great earnestness and attention, and apparently with much satisfaction.

Some time before her death, her mind seemed to be turned towards the state of heathen children, who have no means of knowing the way to Christ and salvation. The anxiety she felt on this subject, first showed itself by her asking money of almost every person that came in. At first she would accept even of a cent without saying any thing about it; but after a little while, she seemed not satisfied

\* During her sickness and death, her father was at New-York.

with so small a portion, and would tell the donor that she wanted more ;—that she wanted all they had in their pockets. This prompted her mother to ask what she meant to do with it? She said, "lay it up for me." But Harriet, said her mother, you will not live long, and you will not want money when you are dead. "I know it," she replied, "but when I am dead, I want you to send it to the heathen, to teach their little children about Christ and salvation, that they may go to heaven when they die." For this purpose, she collected in a little while seventy-five cents, which may in the hand of divine Providence be the instrument of the salvation of at least one heathen child. The day before her death, she wanted to be carried to the glass, that she might see how she looked. After seeing herself a moment or two, she said, "ma, I am dying, and I want you to call the children." They came in ; and as soon as she saw her little brother, who is younger than herself, she said to him, "Galitzin, Harriet is dying ; but I am not afraid ; I am willing to die." Observing her mother to weep, she said to her, "ma, don't cry : grandpa, you must dig my grave ; ma, fix the table and lay me on it now to die." This she said, in allusion to an impression she had received, that when she was dead she should be laid out, and put on the table. During the night following she got a little sleep. A little before morning she said to the watchers, "call ma, for I am dying ;—call her now." Her mother soon came in, and she said to her, "O ma, what shall I do, I can't breathe?" Well, my dear, said her mother, you will not breathe long, for you must soon die and be here no more. She again expressed her willingness and desire to die and to be at rest, in the Lord Jesus Christ. She wished as soon as it was light, to be carried to the window, that she might look out, and it was done : but in a little she said, "carry me away now, for things do not look natural as they did." She was carried away, and at seven o'clock A. M. she expired, without a struggle, a groan, or a sigh ; Jan. 17th, 1822 ; aged six years, four months, and two days.

Besides the evidence of her piety contained in the above narrative, there were many little incidents which cannot be told : such as her actions, her looks when expressing herself as above. These, in many instances, expressed more than words can do. Her particular patience under all her pains ; her cheerful submission to the judgment of her mother, in things that were unpleasant to her ; her tender concern for her mother, and her little brothers ; her calmness about death. In all of which, mature piety, seemed most conspicuously to shine. Although she seemed to understand the nature and importance of death and eternity ; yet she seemed perfectly undismayed at their approach, and would speak of them with as much composure as she would about going to sleep. It was evident to all who saw her, at least so far as their feelings have been expressed, that to her, death had no sting, and her hope was seen full of immortality. "Death and the grave" to her were not "doleful themes," for they appeared to her only as the gateway to a heaven of unclouded joy and never ending peace, where the wicked cease from troubling, and the weary are for ever at rest.

Dear reader, are you a parent? Let this little narrative become a powerful motive to you, to be faithful, constant, feeling, and fervent, in all your labours for the salvation of your children. God is faithful. Are you a child? You must be a good child, so that you may die as happy as little Harriet did, and be as much comfort to your parents as she was. To be good, you must repent of your sins. Ask your parents how to repent, and to teach you how to pray, if you do not know how. You must love God. You must believe in Christ and love him. You must pray to Christ every day. You must love and obey your parents. You must not keep company with bad children ; but always choose and go with good children, to church, to the Sabbath school, and always try to teach others the way to be good ; and then God will love you ; Christ will pardon your sins, and when you die, you will go to that heaven, where little Harriet said she should go, and then you will be happy along with her, in the presence of God and the Lamb for ever.

The following lines appeared in the *Cherry Valley Gazette*, shortly after the decease of the subject of the above narrative.

Come gentle muse with golden lyre,  
(An angel's bliss who lov'st to sing,)  
Tune thy soft harp—brace all its cords ;  
And gently touch each melting string.

Sing how dear Harriet fled from earth,  
And, upward borne on cherub's wings;  
The pearly gates of heaven has pass'd,  
With angels—she an angel sings.

But stop my muse—suspend thy lyre;  
My Harriet sweeter notes can bring;  
Her harp, by angel's hands was made;  
She softly strikes each golden string,

I heard her notes, and sweet they were;  
To me how sweet an angel's voice!  
I heard her play, and chant, and sing,  
And in her heavenly themes rejoice.

But list her voice! to earth it comes;  
(Angelic accents softly fall,)  
"Weep not for me my parents dear,  
My Christian friends, my kindred all.

"Weep not that I your world have left,  
Your pond'rous earth—your isles, your sea;  
If loss to you my early 'scape,  
Your early loss, is gain to me.

"Your tender hands have gently laid,  
Your much loved Harriet's mortal dust,  
Within the gaping tomb—to wait  
The resurrection of the just.

"There let it lay—and softly sleep;  
(The sleep of death, how short 'twill be,)  
Till Gabriel's mighty Trump shall sound,  
Give up your dead—ye earth—ye sea.

"In regions of eternal bliss,  
Then shall I shine, than stars more bright;  
Fill'd with immortal joys within,  
Clad with immortal robes of light.

"But list ye what my present state,  
While here I wait that glorious day,  
No angel's tongue my joys can tell,  
No cherub's voice my bliss can lay.

"But let my voice once more be heard,  
From heaven it sounds—obey its call:  
Stay not on earth my parents dear,  
My Christian friends—my kindred all.

"My hand is waiting yours to touch,  
(How soft that touch will seem to me;)   
It's stretched to meet you as you come,  
And angels too—you then shall be.

"These flow'ry meads we here will tread,  
Breathe their perfumes and drink their dew;  
And prostrate round the throne of God,  
Our hallelujahs here renew.

"Our hallelujahs here renew,  
While twice ten thousand ages die;  
Around the starry throne of God,  
We still will hallelujah cry."

## Seaman's Magazine.

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He maketh the storm a calm, so that the waves thereof are still. Then are they [sailors] glad because they be quiet; so he bringeth them unto their desired haven. *Psalms.*

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### ANNIVERSARIES.—PORT OF LONDON SOCIETY.

MONDAY, May 6, the Members and Friends of this Society assembled at the City of London Tavern, to celebrate their Fourth Anniversary. The Rt. Hon. Lord *Gambier*, on taking the Chair, remarked, that it was a truly delightful and joyful sight, to behold so many supporters of this excellent and highly useful Institution collected together to celebrate their Fourth Anniversary; and also, under Divine Providence, to assist in promoting the spiritual and eternal happiness of that valuable body of men, the British Seamen, whose long and tried services justly merited their utmost gratitude and most affectionate regards.—(*Applause.*)

The Rev. Dr. *Newman* then shortly implored the divine protection and favour, in a suitable address to the Throne of Mercy.

The Report commenced with adverting to the preaching on board of Ship, and proceeded to inform the Meeting that “at most of the out-ports of the United Kingdom, Seamen have now chapels devoted to their use. Preaching on board of private vessels has also greatly increased; and in various ways the moral and spiritual welfare of this interesting class of men has been promoted.”

A letter is quoted, reciting the like measures adopted in the United States of America—particularly at Boston.

The unwearied exertions of “The British and Foreign Seamen's Friend Society,” in establishing devotional meetings of Seamen under the Bethel Union Flag, is then honourably mentioned; and a small Society of the same nature said to be established at Gibraltar.

The Floating Chapel continues to be well attended, and an annual service has been established on the 4th of June, in honour of his late Majesty. Several anecdotes are then quoted to show the effects of religion upon Seamen, and the great moral change now taking place among them.

The Report being finished, the following gentlemen addressed the Meeting in favour of the great object of the Institution: viz. E. Philips, Esq. (High Sheriff for Wilts,) Rev. R. Hill, Sir G. Keith, Lieut. Fabian, R. N., Rev. Dr. Newman, Rev. Walter Griffith, Lieut. Gordon, R. N., Rev. Mr. Henry of Leith, Captain Allan, R. N., Rev. Messrs. Hooper, C. Hyatt, G. Evans, &c.

Mr. *Marten*, the Treasurer, read an abstract of the accounts, which, amongst other things, stated the gratifying fact, that 1361.

17s. 7d. had been obtained by the monthly collections from the sailors and others who went to hear the sermons delivered in the Floating Chapel.

The thanks of the Meeting were then given to the Chairman, who expressed his grateful acknowledgments, and exhorted them in the closing words of the Report, "Be ye steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour in the Lord shall not be in vain."

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NAVAL AND MILITARY BIBLE SOCIETY.

THE ANNUAL Meeting of this most interesting Society was held on Tuesday, May 7, in the King's Concert Room, which was completely filled by a most respectable assemblage of ladies and gentlemen.

At 12 o'clock the Rt. Hon. Lord Gambier took the Chair, when the extensive platform was immediately occupied by a number of Noblemen, Military and Naval Officers, Clergymen, &c.

The Noble Chairman, in opening the business of the day, said, it was a gratifying circumstance to see so many meetings assembling to circulate the Word of God. There was nothing more important than the objects of this Society. Our soldiers were in need of the spring of life, and redoubled exertions were needful to supply the brave defenders of their country with that Word which so materially contributed to their welfare.—(*Applause.*)—The object of their assembling that day was to receive the Report of the last year, he should therefore propose that their esteemed Secretary do now read that document.

The Report was now read. It commenced by detailing the exertions and progress of the Society in the Army and Navy, where much good had been effected. It next noticed the support they had received from various Auxiliaries, particularly that at Portsmouth: and that they had been further aided by a liberal donation of 300*l.* from Edinburgh. The receipts and expenditure of the last year amounted to about 2,050*l.*; but there was a debt owing of 1,332*l.* This balance against the Society prevented the Committee from their usual gratuitous distribution of the Scriptures; 8,631 copies, however, had been circulated, and the results were truly gratifying. The demands for them were very great. In the West Indies a Bible had been put up for sale, and a serjeant in one of the regiments had bid 1*l.* for it; but a superior officer increased the bidding and purchased the book. The officers of the regiment afterwards procured another copy and presented it to him. The Report concluded by a call from the Committee on the benevolence of the public, to assist them in their important undertaking.

Mr. Wilberforce, M. P., in moving "that the Report be received, adopted and printed, under the direction of the Committee," observed, that it required but little consideration to affirm, that we were rendering our fellow creatures the most important service in furnishing them with the Holy Scriptures; but it was peculiarly

important when directed to the soldiers and sailors. He hoped all differences on the subject were now done away, for every person must see the necessity and utility of diffusing religious instruction among the defenders of our country; they were not only exposed to the dangers of war, but to the greater mischief of immoral principles.—(*Hear!*)—Would they allow the infidel to be more industrious in inculcating his pernicious doctrines than they were in works of benevolence and religion?—(*Hear! and applause.*)—To the men who had defended our country from the calamity of internal war and danger, we owed so much gratitude, that our utmost endeavours for their welfare could not fully repay them. When they were instructed in the knowledge of reading, the Society was bound to furnish them with the Bible, or they might devote their learning to a bad purpose. The enemies of religion, it was well known, had increased the issue of irreligious and sceptical works in proportion to the labours of institutions similar to the one they were now met to support.—(*Hear, hear!*)—The exertions of the Society should therefore be redoubled. Let the meeting remember that they were engaged in a great and glorious work; and the recollection that the nation was enjoying profound peace (a circumstance affording great opportunities,) should stimulate every person to prosecute their laudable endeavours to the utmost.—The Hon. Member sat down amidst loud cheers.

Captains Pickett, Pearson, Robinson; Major Stretton, Lieut. Gordon, Rev. Messrs. Stretton, Terrell, &c. then addressed the Meeting, which was closed, as usual, with a vote of thanks to the Chairman.

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#### MERCHANT SEAMEN'S BIBLE SOCIETY.

THE fourth annual meeting of this Institution was held on Monday, May 13, at the city of London tavern, and was numerously attended. Shortly after twelve o'clock, Lord Exmouth took the chair, supported by the earl of Rocksavage, sir C. Hawkins, bart. M. P. Mr. Wilberforce, M. P. the hon. Mr. Villiers, Mr. Grant, &c. The report was read, detailing a number of instances of the cordiality with which Bibles had been received on board ships in the river Thames, and of the readiness of seamen to purchase them, where not distributed gratuitously. The total sale, during the last year, in London, amounted to 255 Bibles, and 89 Testaments; thirty of the former and twenty-four of the latter, had been sent to the duchess of Beaufort, patroness of the Ladies' Association, by her ladyship's desire, in aid of the Naval and Military Bible Society. The total distribution of the society, since February, 1818, was 6,203 Bibles, and 8,778 Testaments; so large a diffusion of the sacred Scriptures, to a class of men so long forgotten or neglected, has been productive of the most beneficial results. The earl of Rocksavage, Mr. Wilberforce, and several other gentlemen, addressed the meeting; and the usual votes of thanks being passed to the chairman, secretary, &c. a liberal subscription was made at the doors.

## LIVERPOOL SEAMEN'S FRIEND SOCIETY AND BETHEL UNION.—EXTRACTS.

JAN. 14.—A member reports that, in a recent visit to the inhabitants in the neighbourhood of Pool-lane, he learnt with much satisfaction that several of the poor people whose circumstances do not permit them to appear, as they suppose, sufficiently decent in their dress to attend a church or chapel, very often step into the Bethel prayer-meeting, and regularly attend the service on the Sunday evening.

Jan. 21, Company A.—A Seaman's wife, whose husband is at sea, attends the meetings regularly, and appears very much affected. She lives in the Park, a distance of a mile and a half, and is obliged to bring with her an infant at the breast. Another seaman's wife, whose husband is also at sea, regularly attends the Bethel Meetings, and is become a teacher in a Sabbath School recently opened. May not these and the other women who have thus attended by the seaside where prayer is wont to be made, be so many Lydia's, whose heart the Lord has opened to attend to the things spoken in the name of the Lord.

Jan. 23.—Upwards of 100 present. A minister gave a short exhortation. One Seaman, in his prayer, remarked, that he felt very thankful to God Almighty for bringing him to Liverpool, where he had had the opportunities of attending the Bethel prayer-meetings, which the Lord had made a great blessing to his poor soul. He prayed also for a Bethel Union which he heard had been lately formed in North Yarmouth, the place to which he belonged.—Tracts were delivered and thankfully received.

Jan. 26.—One of the auditory, a seafaring person, known to one of the members, was called upon to engage in prayer: he declined, evidently from diffidence of himself; but after an aged captain present had supplicated the throne of mercy and adored that God who had preserved him through all his life, this stranger immediately engaged in a most impressive prayer for a blessing on the Bethel Union, and for a blessing on all who go down to the sea in ships.

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 ANECDOTE.—THE SHIPWRECKED MARINER.

THERE was living in the west of England a widow lady, who was left with a family of seven daughters and one son. The daughters paid that respect to her which was due to the parent that gave them birth; but the son proved disobedient and refractory. After using every means that duty and affection could devise, and all in vain, the thoughtless youth left the house of a fond parent, in hopes of finding pleasure on board a vessel. The poor widow's mind was perpetually agitated by the thoughts of her lost boy: every breeze that blew increased the anxiety, and seemed to bear on its bosom the sad tidings that her boy was no more! Being often called to the metropolis, she would inquire of every master or mate she met with, whether he could give her any intelligence of her son. On one oc-

casion she met with a captain, and inquiring as usual of him if he knew such a person, describing her son, he very imprudently said, "he knew a person of the name and description, but that he was at the bottom of the sea; and if all like him were there it would be a good thing." The poor mother's heart was ready to break with grief from the violence of such a shock, and it was some time before she could recover. Agony preyed on her mind, and drank up her spirits: at length she resolved to return to the country, and spend her days in a seaport town, where she could feed her melancholy by looking on that ocean that had devoured her child. Some time after she took up her residence in this place, there came to her door a poor distressed sailor, who asked relief, and urged his plea by telling her he belonged to a vessel that was wrecked, and only himself and one more escaped on some broken fragments of the ship to a desolate island. His tale interested her mind, and induced her to make further inquiry, when he told her he should never forget the time he spent on that island, nor the words of his companion. She then asked the name of his fellow-sufferer, when a name like that of her son was mentioned. Begging of him to describe his person, it appeared the very same. "But do you not mistake?" said the mother. "No," replied the man; "and, to convince you, I have his book in my bosom, and will show it you." Judge of her surprise, when, on opening the cover of a Bible, she discovered her son's name, written by herself! "Will you part with that book?" said she. "Not for the world!" answered the sailor; "as I closed his dying eyes he gave it me, requesting me to read its contents, telling me that he had found it his support in death, and enjoined me with his last breath never to part with it. I was then a stranger to its worth; but, by reading its solemn truths, I have learned to know the Lord, and worlds would not tempt me to part with it!"

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#### SEAMEN'S MEETINGS.—BOSTON.

THE spiritual interests of seamen are becoming more and more an object of deep concern with the pious. A meeting for seamen is held in Boston, on Central wharf, by the Rev. Mr. Jenks, every Lord's day morning, at 10 o'clock. At the same place, a Sabbath school is opened one hour before the commencement of public worship, for the benefit of all who are desirous of learning to read. On Sabbath evenings religious meetings are attended at several seamen's boarding houses; and the Rev. Wm. Collier preaches in a sail loft at the head of Liverpool wharf; entrance from Purchase-street.

Evening meetings will be attended on board those vessels on which the Bethel Flag is displayed during the day.

Seamen are respectfully invited to become members of the Marine Bible Society, of which the Rev. WM. JENKS, No. 23, Pinckney-street, is corresponding secretary; EBENEZER PARKER, Esq. No. 24, Central Wharf, treasurer; and Mr. WM. MARSTON, No. 20, In-

dia-street, recording secretary. Those who are desirous of becoming subscribers, or obtaining Bibles, are invited to call on either of the above named gentlemen.

*Bethel Flag.*—On Thursday evening, June 6, the first meeting in Boston, on board a vessel under this flag, was held at Gray's wharf, on board the brig Cantine, owned by Mr. Wm. R. Gray. We understand it was conducted under the direction of a committee of several different denominations, and that from 70 to 90 persons were present. The exercises consisted of singing, prayers, reading the Scriptures, and a sermon adapted to the commencement of such a meeting, by the Rev. Wm. Jenks. Exercises of a similar nature on board vessels in the harbour of New-York, are very frequent, and are believed to have been accompanied with highly valuable effects on the seamen.—*Watchman.*

#### JOURNAL OF THE BETHEL UNION.—CHARLESTON, S. C.

(Continued from page 128.)

THE Charleston Bethel Union Society for the spiritual benefit of seamen, commenced its operations on the evening of the 21st of April, by holding a prayer meeting on board the ship Saluda.

The Bethel flag was hoisted on board in the morning, and the signal lantern at evening. The number of seamen assembled was supposed to be about 300. A clergyman from abroad being present, he was invited to deliver an address. All the exercises were solemn and impressive.

Since this time the society have continued to hold prayer meetings on board of ships every Sabbath evening. These meetings have been uniformly well attended. It is believed that on some occasions 4 or 500 have been present. No class of men could have manifested more decorum than has been observed at these meetings. An interesting stillness and solemnity has also pervaded the assembly.

The Bethel Union Society have likewise established a weekly prayer meeting at the boarding houses of seaman. These houses have been opened for the purpose with great readiness, and the keepers of them have been cheerful and active in furnishing every accommodation. They even appear to feel a solicitude that their neighbours should not go before them in their efforts to promote these meetings; and the number of heads of families of this description who attend, is weekly increasing.

The seamen also increase in their attendance and in the interest they manifest in religious exercises. Several seafaring men have taken an active part.

The society feel that they have great occasion for gratitude to God for his smiles upon their infant institution, and renewed encouragement to continue their prayers and their efforts. They also most cheerfully acknowledge their obligations to those individuals who have so kindly opened their houses, or lent their aid in any other way to the promotion of this good work.